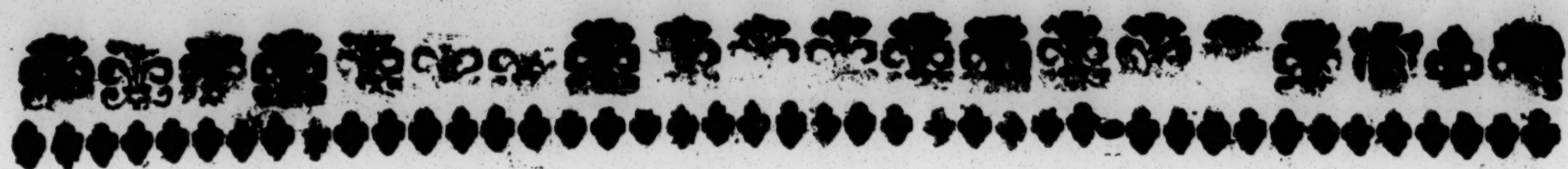


A
TESTIMONY
To the Truth of
JESUS CHRIST,
O R,
To the Doctrine, Worship,
Discipline, and Government
of the Kirk of *Scotland*,
A N D
To the National Covenant of *Scotland*,
A N D
To the Solemn League and Covenant of the three Nations,
Scotland, England, and Ireland,
A N D
To the Work of Uniformity in Religion,
A N D
Against the Errors, Heresies, Blasphemies, and diverse practises of
the times ; Especially against that vast Toleration now on foot
in these Nations.

By sundry Ministers of the Gospel in the Provinces of *Pertb* and *Fife*.

Amos 3. 13, 14. Hear ye, and testifie in the house of Jacob, saith the Lord GOD, the God of
hosts ; That in the day that I shall visit the transgressions of Israel upon him. I will also visit
the altars of Bethel, and the horns of the altar shall be cut off and fall to the ground.
Rev. 12. 11. And they overcame him by the blood of the Lamb, and by the word of their
testimony.

Edinburgh, Printed by the Heirs and Successors of Andrew Anderson,
Printer to the Queens most Excellent Majesty, Anno Dom. 1703.



A Word of PREFACE TO THE READER.

THis Testimony was intended long ago by the Ministers of the Gospel who are for the Protestation in the Synod of Perth, and being brought to some perfection about fifteen or sixteen Moneths since by some of these Brethren and some other Reverend and Godly Ministers in the Synod of Fife: a Copy thereof subscribed by their hands was a little thereafter offered unto the late Lord Protector his Council in Scotland, that being read by them it might also have been transmitted to him and his Council at London: The printing of it though intended immediately thereafter, hath hitherto been retarded by several emergents of providence. It is now put to the press, because, besides that written Copies are often times uncorrect, and by rescribing, come to be vitiated, and that so many as would either see the

A 2

true

To the Reader.

true intent of the thing, or the minds of these who are desirous to peruse it, could not conveniently be gotten, the continuance and increase of many of the errors and evils that are witnessed against therein, with the desire of the Reverend and Worshy Brethren, whose Letter is thereunto subjoyned, do plead for it: How it came at first not to be subscribed by these Brethren, they themselves do, we trust, give a satisfying account thereof in their own Letter, wherein they do also give their reason for joyning in, and publishing of the same at this time. If there be some things in it that do not so quadrat with the present state of the time, by reason of the late changes, that it is not material as to the true intent of the Testimony, which when it was first given, did witness against the evils therein mentioned, in the shape wherein it then found them, and it may well be admitted as a witness against, as they now are, there being little or no material change appearing to the better. The Lord give a Blessing to what is witnessed in simplicity of Heart, and with a warrant from the Word of Truth.

November 29.

1659.

The

*The Testimony of the Ministers of the Gospel, and subscribing
unto the Doctrine, Worship, Discipline and Government of the
Kirk of Scotland, and to the National Covenant of Scotland,
and the Solemn League and Covenant betwixt the three Nations
of Scotland, England, and Ireland, and to the Work of Uni-
formity in Religion, in one Confession of Faith, form of Church
Government, Directory of Worship and Catechising; and a-
gainst the Errors, Heresies, and Blasphemies now on foot in
these Nations, that are contrary and destructive thereunto; E-
specially against that vast Toleration in things Religious, lately
framed into a Law and proclaimed throughout this Nation.*

Pure Religion, which is revealed by the only begotten
Son, who is in the bosom of the Father, and is
contained in the Scripture of Truth being the Way
whereby the Sons of men are taught to glorifie the
Lord their Maker, and to attain happiness and salvation unto
themselves is of all enjoyments the most excellent and necessary,
the glory and Crown, whether of Nations or of Families, or
of particular Persons, and that which every one in his station
is most bound to pursue and preserve and plead for: There-
fore have all these who have inclined their ear to wisdom, and
applied their hearts unto understanding sought it as silver, and
searched for it as hid treasures, and have judged the merchan-
dile thereof better than the merchandise of silver, and the gain
thereof better than fine gold; and the Lords Worthies and
Witnesses have in every generation according to their measure,
appeared and put forth themselves in excellent wrestlings, by
fervent

fervent supplications unto God, and serious endeavours with
 men, and faithful Testimonies proclaimed upon the high place
 and when need was confirmed with their blood for the attain-
 ment and preservation and vindication of the precious Truth
 and Ordinances of God : and seeing we are not only Christians
 by profession, born in a visible Church, and in our
 Baptism solemnly devoted and engaged unto the Lord
 to be his, and to be for him and his interests upon the earth
 And therefore by vertue of our general calling as Chris-
 tians, bound by the holy Commandment of the great and eter-
 nal God in our stations, earnestly to contend for the Faith
 once delivered to the Saints, *Jud. 3.* and to testify against things
 things that are destructive thereunto, *Jer. 10. 11. Amos 2.*
13, 14. but also by our particular calling, Ministers and Watch-
 men in the house of God : And therefore upon that account
 in a special way let for the defence of the Gospel, *Phil. 17.* and
 bound to maintain and vindicate the Glory of the Lord of hosts
1 King. 19. 14 and to confess Jesus Christ before men, *Mat. 10. 32.*
 and to cry aloud and spare not, and to lift up our
 voices like a Trumpet to shew his people their Sins, and the
 house of Israel their transgressions, *Isa. 58. 1.* and to speak un-
 to them all that he commands us, as we would not be found
 rebellious unto God, and would not have him to consume us
 before men, *Jer. 1. 14. Ezek. 2. 8.* And considering that we
 have been witnesses not only to the many solemn publick Pro-
 fessions and Engagements of others in the behalf of God, and of
 his Truth, but that also we our selves have once and again
 (besides private and personal Engagements) taken upon
 that sacred and solemn Tye of the publick National Covenant
 and of the Solemn League and Covenant of the three Nations
 wherein we all subscribe, and each one of us for himself, with
 our hands lifted up to the most high God, Do swear, That

We shall sincerely, really and constantly through the grace of
 God, in our several places and Callings, endeavour the prefer-
 ration of the reformed Religion in the Kirk of *Scotland*, in
 Doctrine, Worship, Discipline and Government, against our
 common Enemies, the Reformation of Religion in the Kingdoms
 of *England* and *Ireland*, in Doctrine, Worship, Discipline,
 and Government, according to the word of God, and the ex-
 ample of the best reformed Churches, and shall endeavour to
 bring the Churches of God in the three Kingdoms, to the nea-
 rest conjunction and uniformity in Religion, Confession of
 Faith, form of Church Government, directory for Worship,
 and Catechising, that we and our posterity after us, may as
 Brethren, live in faith and love, and the Lord may delight to
 dwell in the midst of us. 2. That we shall in like manner,
 without respect of persons, endeavour the extirpation of Po-
 pery, Prelacy, Superstition, Heresie, Schism, Prophanes, and
 whatsoever shall be found contrary to sound Doctrine and to
 the power of Godliness, lest we partake in other mens sins, and
 thereby be in danger to receive of their plagues; and that the
 Lord may be One, and His Name One in the three Kingdoms:
 and that in maintaining and pursuing this common cause of
 Religion, we shall not suffer our selves, directly or indirectly,
 by whatsoever combination, perswasion or terrour, to be di-
 vided or withdrawn from this blessed union and conjunction,
 whether to make defection to the contrary part, or to give our
 selves to a detestable indifferency or neutrality in this cause,
 but shall all the days of our Lives, zealously and constantly
 continue therein against all opposition and promote the same
 according to our power, against all lets and impediments what-
 soever; and what we are not able of our selves to suppress or
 overcome, we shall reveal and make known, that it may be
 timely

timely prevented or removed, all which we shall do as in
sight of God, Therefore having seriously weighed the state
Religion in this Church at this time, and the manifold injuries
that have been and are daily offered and done to the Truth
God, and precious Ordinances of Jesus Christ, and to the Na-
tional Covenant, and Solemn League and Covenant of the three
Nations, and to the Liberties and Priviledges of the Church and
Government and Officers of the House of God, by which God
is highly dishonoured and provoked, and the Lords Sanctua-
ry profaned, and the Throne of his Glory defaced, and the Kin-
dom of his Son undermined, and many Souls involved in
dreadful guiltiness, and destroying snares day by day, and more
exposed to the hazard of many and strong temptations. We
for delivering of our own souls from the guilt of these things
and acquitting our selves in the duty we owe unto God and
his Church, in the present and following generations, especia-
ly to these of our flocks, with the charge of whole Souls we are
in a more peculiar way intrusted, and that we may, if the Lord
so will convince these who are guilty, and perswade them to
Repentance, at least, that we may bear witness for the Truth
gainst the evil of their way, hold ourselves bound to bear testi-
mony. 1. Unto the way wherein we worship the God of our
Fathers, we mean the Doctrine, Worship, Discipline and Go-
vernment of the Church of *Scotland*, believing the same to be
that which is written in the Law and the Prophets, and in the
Testament of Jesus Christ, and to the National Covenant of
Scotland, and to the Solemn League and Covenant of *Scotland*,
England and *Ireland*, and to the work of uniformity in Religion.
And next, against all the Injuries done unto, and incroachments
violations and breaches made upon these; Especially against the
vast Toleration in things Religious, a mischief lately framed in

to a Law in these Nations, whereby the tye and obligation of these Covenants is wholly casten louse, and turned into oblivion, and countenance, and protection, and encouragement is allowed, not only to many Errors about the superstructures of Religion, but even anent these things that destroyeth the foundations, and to give warning to the Lords people, especially to these whose souls we are called to watch for, of some necessary duties incumbent upon them in this hour of temptation.

In the first place therefore, We do with thankful hearts acknowledge, and joyful lips bear record unto the wonderful power and goodness of God, which according to the Prophecies and Promises revealed of old, *That he would give the heathen for an inheritance, and the outmost parts of the earth for a possession unto his Anointed One, and that the Isles should wait for his Law,* was graciously pleased many hundred years ago, and a little after the rising of the Son of Righteousness, to give light unto the Gentiles, to pity our fore-fathers then mancipated unto the service of dumb idols, and worshippers of the host of Heaven; yea, of Devils and infernal Spirits, and to visit them with the light of the glorious and blessed Gospel, which having been first reached unto, and received by many private persons was afterward about the year 205, received by the King and many of the Peers of the Land; So that in a short time the whole Nation became Christians, and was blessed and honoured of God for sundry Generations, with many eminent Professors and Pastors famous for learning and holiness and piety, and for their pains and success in the work of the Gospel, both at home and abroad, until at last, with the rest of most of the Christian Churches in Europe, it was involved in the darkness of Popish superstition and idolatry, to which it was in bondage for many years; yet so, that there was always a remnant through grace

who did not receive the mark of the beast, but did overcome by the blood of the Lamb, and by the word of their testimony, and did not love their lives unto the death.

Next, We do with the same thankful mind acknowledge and proclaim that marvellous work of power and mercy, whereby the Lord with a high hand and a mighty and out-stretched arm a little after the discovery of the myserie of iniquity, Babylon the great the mother of Harlots, and abominations of the earth by the Ministry of his servant *Luther*, and other worthy instruments whom he raised up for that effect, was graciously pleased in the days of our Fathers, to ransom this Land from the bondage of Popish tyranny and superstition, and again to bless it with the light and liberty of the Gospel, which tho it was opposed by the Prince of this World, the spirit that wrought strongly in the Children of disobedience, and did animate both the Civil and Ecclesiastick powers of the time to resist and oppose by Fire and Sword: Yet such was the zeal of the Lord in performing it, and so strong was his Hand upon a few polished shafts, chosen and furnished by himself, that in a few years, not only was the Reformed Protestant Religion established by Authority, and Popery banished the Land, but many of Congregations were planted with the Ministry of the Gospel and did yield subjection unto the Ordinances of Jesus Christ and the Discipline and Government of the Church were established, according to the pattern shewed in the Mount, in the beauty and strength, in the due subordination of Congregations, Elderships and Presbyteries and Synods, exercising their respective powers unto edification, for bearing down the throne of iniquity, and advancing of the Kingdom of the Lord Jesus Christ, in knowledge and holiness and righteousness unto the terror of the wicked and prophane, and comfort and encouragement of the Godly.

Godly. In the thankful acknowledgment of which rare and
 singular mercies, and for strengthening themselves against ad-
 versaries, both of Church and State, the National Covenant
 being first subscribed by the King and his household in the year
 1580, was thereafter subscribed by persons of all ranks in the
 year 1581. by ordinance of the Lords of secret Council, and
 Acts of the General Assembly, and again by all sorts of persons
 in the year 1590, by a new ordinance of Council at the desire
 of the General Assembly : This Covenant relating unto the
 reformed Religion then professed in *Scotland*, and more parti-
 cularly expressed in the large Confession of Faith, established
 & publickly confirmed by sundry Acts of Parliament; as it was then
 entered into with much cheartfulness and gladness of heart, the
 whole Land rejoycing at the Oath of God ; so was it attend-
 ed with many and choile blessings from the Lord ; then was the
 Church of *Scotland* for Doctrine sound and lively ; for Wor-
 ship, pure and spiritual ; for Discipline, powerful and impar-
 tial ; and for Government, and Unity, and Order, beautiful
 and comely, and well compact together, which as they were
 attended with rich Breathings, and comfortable Influences of
 the Lords Spirit upon the Souls of His People at Home, so
 were they the matter of this Churches Commendation in the
 Churches Abroad, who because of these gave her the testimony
 of one of the purest & brightest shining Candlesticks amongst the
 Churches of Christ ; but it was not long ere this beauty was mar-
 red, and this glory eclipsed, whilst King *James* following too
 much the Counsels of Flesh and Blood, and being upon the one
 hand wroth with the freedom & faithfulness of Ministers, & upon
 the other hand, desirous to gratifie the prelatical party in *England*,
 by reducing the Kirk of *Scotland* in its Worship & Government un-
 to a conformity with the Church of *England*; did vwith the un-

luckie help & mischievous industry of some ambitious and covetous men-pleasing Church men, in a few years by political devices, first, overthrow the Government of the Church by Presbyteries and Synods, and obtrude in stead thereof, in Lordly Government in the persons of thirteen Prelats, and they corrupt the purity of Worship, by thrusting upon the Church the *English* Popish Ceremonies, and accordingly did his son and the Prelats proceed to build, until at last the Doctrine came to be mingled with *Arminian* and Popish Errors, and the Worship to be turned over into the *English* Service Book, and the Discipline and Government into a Book of Prelatical and Popish Canons; which course of defection having now continued and encreased for the space of near forty years without interruption, and being backed with the Authority both Civil and Ecclesiastick, had no doubt terminated and resolved in Popery; if the Lord when it was least expected by friends, and least feared by Enemies, had not in a strange and wonderful way cut assunder the cords of these Plowers who plowed upon the back of his poor Church, and revived his Work and People.

And therefore we hold it our duty in the third place, to make honourable mention of the Work of the Lord which hath done in our days, to wit, that in the year 1637, when the Prelats were in the height of their power and pride, and had devised and procured that the Service Book and the Book of Canons should be obtruded upon this Church, and that there was no probable means, and very few instruments by which these Corruptions of the Worship and Government of the house of God should be resisted; the Civil Authority being strongly engaged for carrying on thereof, and the greatest part of the Ministry being carried away with the course of conformity, and

couching

touching with *Iffachar* under the burden: It pleased God first to
 stir up the spirits of a few of His Servants and people to witness a-
 gainst these things, and so to encourage and countenance them
 in their proceedings: That in the Moneth of *February* in the
 year 1638, they did, notwithstanding all the threats and op-
 positions of Adversaries which were many and strong, again
 to revive and renew the National Covenant, which now had
 been forgotten and buried in Oblivion for the space of almost
 forty years; and such was the good hand of God upon His
 Work and People, that within not many Moneths thereafter,
 almost the whole Land did subject themselves unto the Oath
 of God: which was attended with more than ordinary mani-
 festations of His presence and influence of his Spirit in the as-
 semblies of His people, and was in effect to this Church which
 had in a great Measure and for a long Time forsaken her first
 Love, and declined from her primitive purity & integrity as life
 from the dead: Neither did the Lord cease to repair the ru-
 ine and build up the breach that had been formerly made upon
 her, until he had restored her unto her liberty and beauty in
 Presbyteries and Synods and General Assemblies, constituted of
 Ministers and Elders, according to the rule of Christ, and ex-
 exercising their power unto Edification. The first of these As-
 semblies, which toward the end of the year 1638, convened
 at *Glasgow*, the very place where the top stone was put upon
 Prelacy in the year 1610, did revive and approve the Registers
 of the former free and lawful General Assemblies, since Refor-
 mation from Popery in the year 1560, did condemn and an-
 nul six pretended and corrupt Assemblies that had changed the
 Government, and corrupted the Worship; did take away the
 unlawful Oaths of Intrants to the Ministry, cast out the Service
 Book, Book of Canons, Book of Ordination, and the high Com-
 mission

mission; did depose and excommunicate the Prelates, did declare Prelacy to have been abjured by the Confession of Faith 1580, and to be removed out of this Kirk, and five Articles of *Perth* to have been abjured and removed by the same Confession, and did restore Kirk Sessions, Presbyteries, Provincial and National Assemblies unto their full integrity, and their Members Priviledges, Liberties, Powers and Jurisdctions, as they are constituted by the Book of Policy, registered in the Books of the Assembly 1582, and ordained to be subscribed 1590, 1591 and make sundry other laudable Acts and Constitutions, tending to the purging of the Church, and advancement and settlement of the Work of Reformation. And though this Assembly and the Determinations thereof, were afterwards much opposed by the Popish, Prelatical and malignant party, yet did the Lord so countenance His Servants and people in this Land and His Work in their Hands, that the Reformation was fully established, and at last ratified and confirmed both by King and parliament in the year 1641. Then was there a sweet combination of Truth and Peace in the Land, and the Lord did in a good measure pour His Spirit from on high, by which the wilderness was turned into fruitful fields, and the fruitful field into a forest; in contemplation of which wonderful mercies and blessings of God, that they might testify their thankfulness for the same, and secure them so far as did ly in them unto their posterity, and lend a helping hand unto their Brethren in *England*, who then were wrestling in the fire against the unjust violence and cruelty of the Popish, Prelatical and Malignant party; who by their evil counsels, had stirred up the King first to forsake, and afterwards to make war against the Parliament then looking at Reformation: This Church and Nation did in the year 1643 upon the Parliament of *England* calling for their help against

the common Enemy, propound unto them, that there might be a solemn Covenant entered into by all the three Nations of Scotland, England and Ireland, which being agreed upon, was accordingly prosecuted and carried on in all the three Nations.

Therefore, as we do from our souls bless the Lord, who did put such a thing into the Hearts of his people, to engage themselves in a Covenant to his Holy and Blessed Majesty, and one to another in subordination to Him, in order to these things that concern Truth and Holiness and Righteousness; so we do hold our selves bound to testify our cordial approbation of, and real adherence unto that memorable and never to be forgotten Solemn League and Covenant of Scotland, England and Ireland; being perswaded in our minds and convinced in our Consciences, that it is a duty for People and Nations who profess the Name of the Lord, to enter in Covenant with Him: this being indeed the first and great Commandment of the Law, that we should have no other gods before Him, and that we should avouch the Lord to be our God, and to walk in His Ways, and to keep His Statutes, and His Commandments, & his judgments to be haken to His Voice, *Exod. 20. 2, 3: Deut. 26. 16, 17, 18, 19.* And that whereof we have many memorable and praise-worthy precedents in the Book of God, especially when a people were called to repent and turn unto God after publick backslidings and defection; or were seeking a right way for establishing of themselves in the midst of snares, or of engaging of the Lord to help them in straits, and strengthen them unto great and eminent Undertakings, or to express their thankfulness for great and wonderful Mercies & Deliverances, *Deut. 29. 1, 2. 2 Chron. 15. 12, 13, 14, 15. 2 Chr. 29. 10. 2 Chr. 34. 31, 32. Neh. 9. 38, Neh. 10. 29. &c.* And being no less perswaded in our Minds & convinced in our Consciences, that our Solemn League and Covenant in the year

1643.

1643, is for the matter just and warrantable for the ends necessary and commendable, for the time seasonable, and for the parties honourable, the matter and ends are all these precious things that are involved in pure Religion, true Liberty, and a grounded Uniformity in the former, and Union and Peace in the latter ; or, (to speak it in the words of a Reverend Divine) this Oath is such, and in the matter and Consequence it of such concernment, as we can truly say, it is worthy us ; yea, of all these Kingdoms, yea of all Kingdoms of the World, for it is swearing of Fidelity and alledgeance unto Christ the King of Kings, and a giving up of all these Kingdoms which are his Inheritance to be subdued more to his Throne and ruled more by his scepter upon whose shoulders the Government is laid, and in the exercise of whose Government and Peace there shall be no end of the parties are the true God, the living God, the everlasting King, glorious in holiness, fearful in praises, and doing wonders ; and the three Kingdoms of Scotland, England and Ireland who though as all the Nations in comparison of Him, are as the drop of a Bucket, and vanity and less than vanity and nothing : yet such as through His Grace were amongst the first fruits of the Gentiles, and are for the Knowledge and acknowledgement of Jesus Christ, in Name and Fame parallel unto, not beyond any Kingdoms of the World : the Season was the deplorable estate of the Church and Kingdom of Ireland and the distressed Estate of the Church and Kingdom of England and the dangerous estate of the Church and Kingdom of Scotland. that we may truly say (with the Reverend Divine already mentioned) such an Oath for matter, persons and other circumstances, the like hath not been in any Age or Oath we read of in sacred or humane stories, yet sufficiently warranted in

both. This Solemn League and Covenant as it was actually sworn, and taken by the whole body of *Scotland* from the highest to the lowest, so also by the Honourable Houses of the Parliament of *England*, the Assembly of Divines, the renowned City of *London*, and multitudes not only of the people but of persons of eminent Rank and quality throughout that Nation, and the Nation of *Ireland*, and all this by the Authority and perswasion of the powers Civil and Ecclesiastick ; who can have forgotten how deliberately it was resolved ? how unanimously it was concluded ? how joyfully it was received and intertained ? the respective Authorities of Church and State in *Scotland*, did all with one voice approve and imbrace the same, as the most powerful mean by the blessing of God, for settling and preserving the true Protestant Religion with perfect peace in these Nations, and propagating the same to other Nations ; and after taking of the same themselves, did ordain it also to be with publick humiliation, and all Religious Solemnities, received, sworn and subscribed by all Ministers and Professors within this Kirk, and Subjects within this Kingdom ; which was accordingly done by the whole body of the Land, and in many persons and Congregations attended with the feelings of that joy, and comfortable influences of the Spirit of God in the enlargements and meltings of hearts, which they did find in so great measure upon the renovation of the National Covenant, in the year 1628. And this solemn Oath of God being already taken by the honourable Houses of the Parliament of *England*, by the renowned City of *London*, and by the Reverend Assembly of Divines, the Lords and Commons in Parliament, upon the account of its being thought a fit and excellent means to acquire the favour of Almighty God towards the three Kingdoms, of *England* *Scotland*, and *Ireland*, and likewise

likewise to unite them, and by uniting, to strengthen and fortifie them against the common enemy, and the true Reformation of Religion, peace and prosperity of these Kingdoms ; Did Order and Ordain, That the same Covenant be solemnly taken throughout the Kingdom of *England*, and Dominion of *Wales* and did condescend upon Directions and Instructions for the better and more orderly taking thereof by all the Officers and Souldiers, by the Counties and Committees, by the Universities, by the Ministers and Parochines then under the power of Parliament : And as by these Instructions, the Declaration of both Kingdoms joined in the Armies for the vindication and defence of their Religion, Liberties and Laws, against the Popish, Prelatical and malignant party, (in which such as would not take the Covenant, are declared to be publick enemies to their Religion and Countrie, and that they are to be censured and punished as professed Adversaries and Malignants) was appointed to be publickly read : So for the better encouragement of all sorts of persons to take the Covenant, it was in the same instructions recommended to the Assembly of Divines, to make a brief declaration by way of exhortation to all sorts of persons to take it, as that which they judged not only lawful but (all things considered) exceeding expedient and necessary and to be a singular pledge of Gods gracious goodness to all the three Kingdoms, In obedience to which, the Assembly did frame an exhortation, wherein they do not only hold forth the lawfulness of the Covenant, and take off such scruples and objections, as did then ly most in the way of the taking of it but do also press it as the soveraign and only means to recover an imbroiled and bleeding remnant. And upon these grounds and according to these Prescripts, was that solemn Covenant taken by multitudes of persons of all sorts, many of which did
rejoice

rejoice at the Oath of God, and did look upon it as a most
promising branch of hope holden forth by the Lord, for re-
newing and reviving the Church of Christ in *England and Ire-*
land, and preserving the Church of *Scotland*, and begetting
and bringing forth great and honourable things amongst the
Nations and Churches abroad, for advancing the Kingdom of
Jesus Christ, and bearing down the Kingdom of Antichrist.
Neither can it be forgotten, how by the same Authority, it is
appointed to be subscribed by persons of all Ranks severally,
writing their Names or their marks, to which their Names are
to be added in a parchment Roll or a Book, whereunto the
Covenant is to be inserted purposely to be provided for that
end, and kept as a Record in every Parochine: and how a
little thereafter it was afterwards ordered by the Honourable
House of Commons, that the Solemn League and Covenant be
on every day of Fast and publick Humiliation, publicly read
in every Church and Congregation within the Kingdom, and
that every Congregation be enjoined to have one of the saide
Covenants fairly printed in a fair Letter, in a Table fitted to
hang up in some place of the Church to be read; which things
wanted not their due effect in many places: And why should
we not also mention the mighty power and loving kindness
of the Lord, testifying from Heaven in his Works of Providence
His Approbation of what was done by his People in these things
according to His Word, who knows not how from that day
and upward the Lord went forth with his People and their
Armies, and that the Enemy was not able to stand before them
but did fall under them until they were foiled and wholly bro-
ken to pieces. These things we mention, to stir up and en-
tertain in our selves and others the honourable and due estima-
tion of that Honourable and Sacred Bond of the Covenant,

thus well warranted by precepts and precedents from the word of the Lord, thus rationally and strongly urged by the Authorities in both Nations, thus solemnly sworn by so many thousands, thus sealed and attested in the Consciences of so many gracious Souls by lively Communion and fellowship with God in bringing themselves under the Bond thereof, and thus blessed and countenanced of God with such outward deliverance and Successes ; and to make it appear that it is not without cause that we judge the Obligation thereof still to be in force and that we do witness and profess our adherence thereunto for our parts, tho we do not judge all the matters contained therein to be of the same importance and weight, some of them being Religious, others Civil only, nor all the Articles thereof to be of the same nature, some of them being absolute and binding absolutely, others being conditional and binding conditionally only : Yet we do judge our selves, and the parties engaged therein, and who have taken it to be still firm bound to endeavour according to our and their places, the performance of the several things therein contained and sworn according to the common and plain sense of the Words and nature of the obligation therein expressed, and that no person nor power upon Earth can dispense or absolve either themselves or others from the Bond and Tye of the sacred Oath of the most high God.

In the first place, We do testifie for, and bear record unto much of the Work of Uniformity in Religion, as was attained by the Reverend Assembly of Divines at *London*, and the Commissioners of the Kirk of *Scotland*, in one Confession of Faith, Form of Church Government, Directory of Worship, and Catechising, and ratified and approven by the General Assembly of this Church and Parliaments of this Kingdom, in so far

we did concern them, judging the same to be sound and agreeable
 unto the rule of the Word of God, and to be in so far the result
 of one of these great Duties whereunto we are obliged by Co-
 venant, to wit, to endeavour to bring the Churches of God in
 these three Kingdoms, to the nearest conjunction and unifor-
 mity in Religion, Confession of Faith, Form of Church Go-
 vernment, Directory for Worship, and Catechising, that we
 and our posterity after us, may as Brethren live in Faith and
 Love, and the Lord may delight to dwell in the midst of us ;
 and being followed and practised to be such as would singularly
 contribute for the Honour and Glory of God, and the edifying
 of the Churches of Christ in these Nations, in the Knowledge
 and belief of the Truth, purity of Worship, strength of Dis-
 cipline, unity of Affection, and power of Godliness, and to
 the taking away and suppressing all things that are contrary
 thereto.

Having now born Testimony for, and professed our adhe-
 rence unto the Doctrine, Worship, Discipline and Government
 of the Kirk of Scotland, and to so much of the Work of Unifor-
 mity, as was attained with England, and to the National Co-
 venant of Scotland and to the Solemn League and Covenant
 of Scotland, England and Ireland. We hold it our Duty in
 the next place upon the grounds, and for the ends already set
 down, as to profess our adherence to the Testimonies formerly
 given by our selves and others of the Lords Ministers and peo-
 ple, of the protesting judgment in this Land, since the Moneth
 of September in the year 1651, concerning the Actings of the pre-
 sent Powers against this Nation and Church ; So also at this
 time, to bear witness against the things now on foot in these
 Nations, that are contrary and destructive unto the Doctrine,
 Worship, Discipline, and Government, Uniformity and Cove-
 nants already mentioned : And therefore,

1: We do profess our abhorrence of the remnant and root of that Popish, Prelatical and Malignant spirit, which notwithstanding of the Lords witnessing against it in a most eminent way, now for near twenty years in these Nations, both by Word and Works, yet doth not only lodge and lurk in those lands, but break forth in many, unto the opposing of Godliness and the Work of Reformation, and in taking hold of every shadow of opportunity that seemeth to contribute for reviving and promoting the old Malignant Interests and designs against Religion and Liberty: And we cannot but bemoan that the Spirit in the actings thereof, as it standeth in opposition to Godliness, and the precious Truths and Ordinances of Jesus Christ, is too much connived at, by which it cometh to pass that Popery grows and spreads, and that Malignant men cast off the Yoke of Discipline, and set up Pastors according to their own Heart, and bear down the Godly and the Work of God in many places; yet, we cannot but bemoan, that many such through their feigned forwardness and counterfeit zeal to promote the interests of Church and State, have screwed themselves into places of Power and Trust in both, and labour to infuse but too much of that spirit into the very vitals of Government, designing no doubt, to do by fraud what they have not been able to do by force, by making us do as *Amaziah* King of *Judah* did (who after he had overcome the *Edomites*, did bow down and worship their gods, *2 Chron* 25. 14.) unto the involving of the Land again in sinful Compliances with the Malignant party, contrary to the solemn publick Confession of sins and engagement into Duties, in the year 1648, to which solemn confession of sins and engagement unto Duties, we do also judge our selves bound to bear testimony, and to profess our adherence thereunto.

2. We do disclaim and testify against all that huge swarm
 of Errors, and Heresies, and Blasphemies that have been broa-
 ched, and have broken out in these Nations in our days; whe-
 ther such as deny and oppugne the Divine Authority of the ho-
 ly Scriptures, or the Sacred Trinity of Persons, Father, Son
 and Holy Ghost; in the blessed unity of Essence and Being, one
 infinite, eternal and Almighty God, the Deity of the Son of
 God, the Deity of the Holy Ghost, Gods holy and eternal
 Decrees of Election and Reprobation, the Creation of the world,
 the being of good and evil Angels, Original sin, the immor-
 tality of the Soul, the Resurrection of the Body, the day of
 Judgment, eternal Life and eternal Death, the two Natures of
 Jesus Christ, and the union thereof in one Person, the real me-
 rit and satisfying vertue of his Death and Passion to take away
 sin and wrath, and redeeming of Souls from the guilt and bon-
 dage thereof, and these only who are given to Him of the Fa-
 ther, and not all and every individual man, or the impotency
 and deadness of mans will to all spiritual and supernatural good
 or the true nature of Faith, or justification by the free grace of
 God through the imputed Righteousness of Christ taken hold
 of by Faith, or the use of the moral Law to Believers, the inbe-
 coming of sin and of a Body of death in Believers, or their confes-
 sing and acknowledging of sin, and praying unto God for par-
 don thereof, or their being chastised of God for their sins, or
 the Ordinances of Christ as superfluous and not necessary to a
 Saint, or the morality of the Lords Day, or the baptising of
 infants born within the Church, or the lawfulness of Oaths, or
 degrees prohibited in Mariage, *Levit. 18.* the Government
 of the House of God by Presbyteries and Synods, and whatso-
 ever is contrary to the Law and to the Testimony under what-
 soever Names or Forms, whether Atheism, Antiscripturism,
 Arianism,

Scepticism, Socinianism, Popery, Pelagianism, Familism, Arminianism, Antinomianism, Libertinism, Anabaptism, Erastianism, Prelacy, Paparism, Independency; and whatsoever else that is condemned by the Word of God, that hath been published in the Nations these years past, or is on foot therein at this day; particulars whereof being so many and various, would be tedious and irksome to enumerate; Yea, as we do disclaim and testify against all of these; so we judge that many of these for their grossness to be abhorred, and do wish that they should for ever be buried in immortal oblivion, never to be mentioned nor heard of any more in the Churches of God; but when they are vented and many of them countenanced and encouraged unto the provoking of the God of Truth in a high measure to the affronting and treading under foot His precious Truth and Ordinances to the subverting & destroying of many souls, to the reproach of the Churches of Christ at home, & scandalizing of those that are abroad, to the grief of the Godly and insulting & mocking of the profane, to the amazement of Friends and joy and rejoicing of Adversaries, who can hold his peace? Nay, we are afraid that God will in some eminent way, declare his wrath from Heaven against these Lands, because of that cursed monstrous brood of Errors, Heresies and Blasphemies that hath been hatched and bred up therein these years past, and alas with too little Contradiction, would to God not too much countenance and countenance from these who might have done much in crushing that cockatrice in the shell.

3. As we do profess our dissatisfaction that the Civil Power should take upon them by themselves ordinarily to prescribe publick Humiliation and Thanksgiving, with the Causes and duties thereof to all the Ministers and Members of this Church as being contrarie to the well warranted priviledges and constant practice

vice of the Church it self, and in its own nature introductory
 to greater encroachments, and putting into the hands of the
 Civil power, the modelling of the publick Worship of God,
 and things most properly Ecclesiastick ; So we desire with that
 sobriety that becomes Christians, and that faithfulness and zeal
 that becomes the Ministers of the Gospel, to bear witness against
 those Injuries that are done to the true Reformed Protestant
 Religion, professed in this Church, and holden forth in our
 Confession of Faith and Catechisms, and Directories for Wor-
 ship, and Government, by that late Petition of Advice offered
 by the late Parliament at *Westminster* to his late Highness, and
 consented unto by him in the Article concerning Religion, and
 now homologated by the establishment made of that Govern-
 ment in the person of his Son according thereto. 1. Because
 that Article, though it do provide that the true Protestant Re-
 ligion, as it is contained in the holy Scriptures of the Old and
 New Testament, be held forth and asserted for the publick
 profession of these Nations ; Yet by prescinding from all our
 former Confessions of Faith, and attainments in the work of
 Reformation, and by providing that a Confession of Faith yet
 to be agreed upon by his Highness and the Parliament accord-
 ing to the rule and warrant of the Scriptures, be asserted, held
 forth and recommended to the people of these Nations, It doth
 take away and cast louse all these former attainments and Confessions
 of Faith from being the *tessera* of our publick profession, and
 import a very great Reflection upon the Religion, which since
 the Reformation from Popery hath been professed amongst us,
 and giveth no small scandal to the Churches of God at home
 and abroad, and no small Advantage to Papists and other Ad-
 versaries, by ministering unto them but too just occasion to think
 and say, that after a hundred years professing of the Protestant
 Religion,

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Religion, we have it and the Confession of our Faith then
 not yet to seek, and to be determined upon; yea, it leaveth
 doubtful, what is or may be understood by the Protestant Re-
 ligion mentioned in the Article, whether that *Calvinism*,
Lutheranism, or *Arminianism*, or any other that layeth claim
 to the name of the Protestant, or some complex of all or more
 these, or the things wherein all of them do agree, laying aside
 the things wherein they differ. 2. Because the determination
 concerning Religion made in that Article, though reaching to
Scotland, no less than to *England* and *Ireland*, were enacted and
 established in a Law, not only without the previous determi-
 nation of a Synod or Assembly of this Church, but also with-
 out so much as advice taken or consultation with any of her
 Synods and Assemblies; yea, whilst some of her Ministers were
 earnestly desiring and pressing the contrary, and that any Civil
 power should at the first instant, especially in a Church consti-
 tuted, whose established Doctrine, Worship, Discipline, and
 Government, they are bound not only by the common tie of
 the Magistrats duty, but also by the particular Oath of God,
 to preserve inviolable, take upon them of and by themselves to de-
 termine things of so intimate and important concernment to
 Religion; yea, take upon them to cast loose their former good
 and praise-worthy settlements, and to determine the public
 confession of that Church and Nation, (as is hinted in that Re-
 petition of Advice) we conceive to be contrary to the Word of
 God, which hath put into the hands of the Officers of his own
 house (and not into the hands of the powers of the World)
 the Keys of his own house, whether the Key of Knowledge, or
 Doctrine that consists in expounding and preaching of the Word
 and determining controversies of Faith, according to the rule
 of the Scriptures, or the key of order and decency, by which
 Circum

Circumstances of order and worship in the House of God are
 determined, according to the general Rules of the Word, con-
 cerning Order and Decency, or the Key of Discipline for ex-
 ercising of Church Censures upon the scandalous and obstinate,
 or the Key of ordaining and sending forth of Church Officers,
 for spiritual Services and Ministrations in the House of God,
 as *Matth. 16. 19. John 20. 23. Mal. 2. 7. Deut. 17. 9, 10,*
1. Levit. 10. 10. Ezek. 22. 26. Ezek. 33. 23, 24. Rev. 2.
ng 2, 14, 15. Acts 15. 6, &c. Act. 16. 4. John 18. 36. 2 Chron.
d 26. 16, &c. and to be contrary to the Confession of the Faith
 and constant tenor of the Doctrine of this Church, and former
 good and laudable Laws of the Land, as will appear from the
 large Confession of Faith in the head of Counsels, (to which
 we also agreeth the Confession of Faith, first agreed upon by the
 Assembly of Divines at *Westminster, Anno 1646* in the head
 of Synods and Councils, and in the head concerning the Ci-
 vil Magistrate) and the Remonstrances and Declarations of
 the General Assemblies of this Church, particularly from the
 Declaration of the General Assembly, against the unlawful En-
 gagement in war against *England, Anno 1648*, and from several
 Acts of Parliament, particularly from the first Act of the twelfth
 Parliament of *King James*, holden at *Edinburgh, June 5. 1592.*
 yea to be contrary to the Confessions of Faith and body of the
 Doctrine of the Protestant Churches, which do generally and
 harmoniously teach an Ecclesiastick power in the Officers of the
 House of God, distinct from, and independent upon the Ci-
 vil powers, to which belongeth the exercise and use of the
 Keys of the Kingdom of Christ: And therefore for the Civil
 power to assume it, is to transgress the bounds, and to remove
 the Land marks which are set by God, against which the faith-
 ful men of God who lived in this Church in the days of our

Fathers, did witness in the midst of difficulties and danger
 3. We hold our selves bound to witness against that Article
 because of the Toleration of many Errors and Heresies, and
 things that are contrary to sound Doctrine and the power
 Godliness that is therein framed and established in a Law,
 wit, of all these that are consistent with professing faith in God
 the Father, and in Jesus Christ his eternal Son, the true God
 and in the Holy Spirit, God coequal with the Father and the
 Son, one God blessed for ever, and with acknowledging the
 holy Scriptures of the Old and New Testament to be the reveal-
 ed Will and Word of God, whilst the maintainers thereof
 abuse not this liberty to the civil injury of others, or the distur-
 bance of the publick peace ; so that this liberty be not exten-
 ded to Popery or Prelacy, or to the countenancing such who
 publish horrible blasphemies, or practise or hold forth licen-
 tiousness or prophannels under the profession of Christ, and
 therefore not only unto *Arminianism*, *Antinomianism*, *Ance-*
baptism, *Eraſtianism*, *Separatism*, &c. but also to a great part
 of *Familism*, *Socinianism*, *Quakerism*, *Pelagianism*, and many
 Errors that do not only deny and destroy many of the beauti-
 ful superstructures, but do also strike at many of the corner-
 stones, and chief foundations of Christian Religion : such
 Toleration as this we conceive cannot be connived at, much less
 countenanced and allowed by Masters of Families in their
 households, by Church-Officers in the Churches of Christ ; or
 by Christian Magistrates in Christian States and Common-
 wealths, without palpable crossing and contradicting the will
 of God revealed in the Scriptures of Truth, Gen. 18. 19. Gen.
 35. 1, 2, 3, 4. 1 Sam. 3. 11, 12, 13, 14. Psal. 101. 1. 1 Tim.
 2, 3, 12. Joh. 10. 11. Tit. 3. 10, 11. Rev. 2. 6, 14, 15, 16
 20. ver. Dent. 13, 6, 11, &c. Josh. 22. 11. 1 King. 18. 40
 2 Chron

Chron. 15. 16, 17. 1 *King.* 12. 26. 2 *King.* 17. 18. *Ezek.*
 3. 45. 49. *Amos* 5. 13. *Zach.* 13. 3. Therefore have the Commis-
 sioners of the General Assembly of this Church witnessed plainly
 and fully against this Toleration, whilst it was but yet in the
 bud, anno 1649. And the Reverend Assembly of Divines at
 Westminster, as they have in the Larger Catechism in the exposi-
 tion of the second Commandment, reckoned the Toleration of
 these Religions amongst the sins forbidden therein; so in the
 Confession of Faith, they do assert it to be the duty of the Magi-
 strate to take order that the Truth of God be kept pure and in-
 tire, that all Blasphemies and Heresies be suppressed, all corrupe-
 tions and abuses in Worship and Discipline prevented or refor-
 med, and all the Ordinances of God duly settled, administred
 and observed; and it is a covering will be found not of
 the Lords Spirit, to say that these Commandments and Prece-
 dents, and Threatnings from the Word of God, do not con-
 cern the Magistrate in the days of the Gospel, not only because
 the ends and reasons thereof, to wit, the Glory of God, and
 the Preservation of the Image of God, which consists in Holi-
 ness and Righteousness amongst the children of Men, are mo-
 ral and perpetual; but also because as the Lord hath prophesi-
 ed and promised of the Christian Magistrate in the days of the
 Gospel, that he shall not defile the place of the Lords Throne,
 and the place of the soles of his feet where he will dwell in the
 midst of his people, in their setting up of their thresholds by his
 thresholds, and their postes by his Postes, *Ezek.* 43. 7, 8. and
 that they shall thrust through the false Prophet. *Zach.* 13. 3.
 So hath the Lord Jesus Christ Himself, who is the King of Kings
 and Lord of lords, shown them an example, by making a scourge
 of cords, and driving buyers and sellers out of the Temple,
 which was the only act of compulsive and external power that
 we

we read of him, to have exercised in all his Life, that he might therein give an example of that zeal for the House of God, which ought to possess all these against the profaners of his Temple, and polluters of his Church, to whom God hath given a coercive power over the outward man: And the Apostle Paul *Rom. 13* in laying down the Magistrats duty, hath instructed us, that he beareth the sword to be a terror to evil Works; we mean such as appearing in the outward Man, do mar the glory of God and the good of men, and are subject to cognizance and trial by men of which sort are many Errors and Heresies and Blasphemies *2 Phil. 2. 2 John 10. 2. Tim. 3 13. Tit. 3. 10. Rom. 16. 17.* And is it not prophesied in the Book of the Revelation, *That the Kingdoms of the World shall become the Kingdoms of our Lord and of his Christ*, and that the ten horns shall hate the whore and make her desolate and naked, and shall eat her flesh and burn her with fire. *Rev. 11: 15: Rev: 17: 16:* Yea is not the present Powers their taking upon them to restrain Popery and Prelacy an undeniable acknowledgment, that the Civil Magistrate hath power given of God so to do: and if in these things, why not in other things that are no less prejudicial to the glory of God and spiritual good of men. 2. Because such a Toleration is utterly repugnant unto, and inconsistent with the indispensable Oath of God in the Solemn League and Covenant, professed to be made in the presence of Almighty God the searcher of all hearts with a true intent to perform the same, as we shall answer at that great day, when the secrets of all hearts shall be disclosed. Is this Toleration the performing of these Vows of God upon us? Or is it not the way to cast loose the Reformed Religion in Scotland, to hinder Reformation in England. to mar Uniformity in one Confession of Faith, Directory of Worship, Catechism, and form of Church Government. And shall we hereby extirpate

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might superstition, Heresie, Schism, Prophaness and whatsoever shall
 which be found contrary to sound Doctrine and the power of Godli-
 ness? Or is it not the way to nurse them upon our Breasts, and
 handle them upon our Knees? Is this to free our souls from
 the guilt of other mens sins? Or is it not to suffer sin upon them
 at least, to partake with them therein, and so partake of their
 plagues? is this to make the Lord one and His Name one in
 the three Kingdoms? Or is it not rather to multiply our gods
 according to the number of our cities. 2. Because this Tolera-
 tion by the countenance which it hath had in this Nation these
 seven years past, hath already produced many sad and sinful
 effects, such as the growth and increase of Popery, the spread-
 ing of *Libertinism*, *Quakerism*, *Anabaptism*, and the prophan-
 ing of the Lords day, and despising of the Ordinances and pub-
 lick Assemblies of the Lords people, the contempt and casting
 out of Church Discipline, the causeless and unjust revolt of men
 of a malignant Spirit from their own lawful Pastors and Church
 Officers; and sundry such like that are destructive unto Piety
 and Godliness, and to unity and order: And if God shall not
 be graciously pleased by a wonderful work of power and mercy
 to prevent it, what can be expected when it is now framed into
 Law, and all Laws to the contrary repealed and taken away,
 but that it should prove the inlet to all sort of Error and distracti-
 on and confusion: Who knows not how fertile the spirit of
 man is of vain imaginations, and how prone to change the Truth
 of God into a lie? that hardly can all these bounds that are set
 unto it, and these bands that are put upon it by the Lord, when
 improved by men to the utmost diligence and care kept from
 debording into error and lousness, shall it not then overflow all
 its banks when it may do it without contradiction; yea, in
 many things expect countenance and protection therein. Our
 hearts

hearts tremble to think how the Glory of God shall be trod
 under foot, how the precious Truths of the Gospel shall
 corrupted and perverted, how the Ordinances of Christ shall
 be contemned and let at nought. how His Government shall
 be overthrown, His Officers had in contempt, His Word
 polluted, His day profaned, how peoples minds shall be trou-
 bled, and souls subverted how the power of Godliness shall
 be eaten out with vain janglings, how the whole work of Re-
 formation shall not only be retarded and obstructed, but in
 great measure (if not utterly) rendered void, how in stead
 Reformation, we shall have Deformation, in stead of the pow-
 er of Godliness, vain jangling, in stead of love, bitter Heat
 burnings and jealousies, in stead of union, schism and division
 in stead of peace, contention and strife, in stead of Order and
 Government, anarchy and confusion ; yea, what else can
 the fruits that such an evil tree can bring forth, or the stream
 that can issue from so bitter and impure a fountain, but that
 last our Candlestick should be removed, and our Sun set in a
 night of obscure darkness : It is above all contradiction, that
 the sea of Rome these hundred years past, hath always had
 eye upon *Britain* for reducing the Churches of Christ therein
 unto their former subjection unto the man of sin, so hath not
 hopes been more heightened by any thing, than by this Toler-
 tion ; because thereby, advantage is ministered for sending forth
 her emissaries for crying down a Ministry and Ordinances, and
 perverting of the precious Truths of God, and instilling into
 peoples minds the seeds of the Popish doctrine, which makes
 many wise men fear, that these Nations shall again at last,
 carried back again into Rome, and be swallowed in Popish
 perdition and idolatry.

Next, As we do professe the sorrow of our hearts, so we do testify the abhorrency of our souls, against all the injuries and affronts that have been or are offered and done to the National Covenant of *Scotland*, and to the Solemn League and Covenant of *England*, *Scotland* and *Ireland*: It is too much sin upon these Nations (whereof we acknowledge our selves to have a large share) that they have not attended the duties to which they are respectively engaged therein, with that sincerity, reality and constancy that beseems so sacred and solemn vows made unto God, but have through the power of an unsound & lukewarm heart and an unstable spirit, come short exceedingly therein; yea, have fallen in many breaches of all the Articles thereof: but what a dreadfull astonishing thing is it, the like whereof we believe hath scarce been heard amongst the heathen, that these solemn Vows and Covenants (which for the solemnity, hath had but few parallels among the Nations) should not only be scorned and derided by open adversaries, but vilified, reproached, opposed and trodden under foot by many who have therein opened their mouths unto God, and subscribed and sealed them with their hands; yea, sought to be buried in oblivion, that the name thereof as to the obligation of them; may be no more mentioned nor remembred. We cannot remember nor repeat but with much indignation and abhorrency of spirit, how some hath raised upon and reviled it to that height of impudency and impiety, as to call it *Nebustane*, the brazen Serpent that should be broken to pieces and ground to powder, lest men fall down to worship it, and to compare the pressing of it to the Papists holding up the idolatrous eucharist in the eyes of the people, that they may fall down and worship it: And how others of no better spirit have been bold to call it a device of the devil, a cursed Covenant hatched in hell; And which doth more afflict us, as being a more publick sin upon these Nations, not only is there no Law nor Declaration since the year 1651, declaring the standing obligation thereof, and former Laws and Declarations relating thereunto to be still in force, but the very formal tye and obligation thereof is forgotten and laid aside and all Laws, Statutes and Ordinances, and Clauses in any Law, Statute and Ordinance relating to the tye and establishment thereof, repealed, so far as they are contrary to the Liberty and Toleration

in things Religious, holden forth in the Petition of advice. Oh that we were sensible of the dishonour that is done to God in these things, and of the dreadful guilt that these Nations are involved into thereby, and of the great wrath that is like to come thereupon, because of the same. If Covenant breaking be a most hainous and dangerous offence complained of, condemned, threatned and severely plagued of God, *Psalm*. 78. 34, 35, 36, 37. *Jer.* 11. 10. *2 Kings* 17. 15. *Lev.* 26. 25. *Deut.* 29. 20, 21, 22, 23, 24. *Jer.* 22. 8, 9. *Ezek.* 17. 15. *Amos* 1. 9. *Josh.* 7. 11, 12. *2 Sam.* 21. 1, 2. If it be true which was delivered from the Word of the Lord by a Reverend Divine in his exhortation made to the honourable House of Commons, and reverend Divines of the Assembly at London, before he read the Covenant, *That a Truce-breaker is reckoned up amongst the vilest of Christians*, *2 Tim.* 3: 3. So a Covenant breaker is listed amongst the worst of Heathens, *Rom.* 1. 31: And which from the same Word of Truth was delivered by another Reverend Divine at the taking of the Covenant by the Honourable Committee of Estates, and Reverend Commissioners of the General Assembly in Scotland, *That God will shake out every man from his House, and from his labour that performs not the words of this promise*, *Neh.* 5: 13: If (we say) these be the true sayings of God, as no doubt they are, because delivered by the God of Truth, in the Scriptures of Truth, have we not reason upon the hearing thereof, to be afraid, that great is the wrath of the Lord that is kindled against the Inhabitants of these Nations, because of forsaking and despising of his Covenant; and upon that account not only to mourn and humble our selves in private, but also to give publick warning thereof unto others, that (if the Lord so will) we may perswade them also to humble themselves and repent; or if they will not hearken and hear, that we may deliver our own souls by bearing witness to God and his Truth, and by not hating our Brother in our heart, but in any ways rebuking our neighbour, and not suffering sin upon him, *Lev.* 19. 17.

In the last place, We do also as Ministers of the Gospel, testify our dislike, that the Civil powers who now bear rule over this Nation, should ingross into their treasury, the legal settled maintenance of all the vacand Churches into the Land, and put the disposing thereof into the hands of a Civil Judicatory, without whose intervening approbation and warrand (notwithstanding of their being

being called by the Congregation, and approven and admitted by the Presbytry) none shall be authorized or admitted to any such vacant living or benefice, as is due to the Ministry in Scotland, and that they do not allow them this approbation and warrant, until first they do declare under their hands, their purpose and resolution to live peaceably under the present Government. 1. Because this way is contrary unto the Word of God. The divine right of the maintenance of Ministers is a truth that is clearly taught in the Scriptures, both of the Old and New Testament, *Numb.* 18. 8, 9. *Deut.* 14. 22, 23, 24, 25, 26, 27, 28, 29. *Ezek.* 45. 1, 2, 3, 4, 5, 6, 7. *Matth.* 10. 10. *Luk.* 10. 7. *1 Cor.* 9. 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14. *Gal.* 6. 6. *1 Tim.* 5. 17. And the Scriptures also teach, that as it is the Magistrates duty to see sufficient provision made for the Ministry, and (if need be) to supply their want out of their own treasury, *Isa.* 49. 23. *Isa.* 60. 10. *1 Chron.* 29. 1, 2, 3, 4. *2 Chron.* 31. 2, 3, 4, &c. *Nebem.* 13. 10, 11, 12, 13. *Gen.* 47. 22. So also that is a great sin before the Lord for them, or any other, to take away or devour, or intervert holy things that are now already settled and devoted unto the maintenance of the Gospel, and of the Worship of God, *Levit.* 27. 10, 32, 33. *Deut.* 26. 12, 13, 14, 15. *Prov.* 20. 25. *2 King.* 16. 17. *2 Chron.* 25. 24. *Joel* 3. 4, 5. *Mal.* 3. 8, 9. *Act.* 19. 37. *Rom.* 2. 22: Add to these things, that the Church of Scotland hath a proper patrimony and rents of her own, competent for the entertaining of her Ministers, founded for most part upon the tithes and allocations out of the same, and upon particular dotations and mortifications of private and publick benefactors. 2. That there is no footstep in the Word of God of the Civil Magistrate, his approbation of a Minister in the House of God, as necessary, before he have right unto, or power to intromet with his maintainance, or of the Civil Magistrate his being warranted to put a bar upon the legal maintainance of the Ministers of the Gospel, that is due unto them by vertue of their office, or to restrain it, until first they have given bonds for their peaceable deportment under his Government; But that upon the contrary, the Word of the Lord doth clearly teach, that Ministers maintainance is due by vertue of their office, and without any such intervening approbation from the Civil Magistrate, or any such bonds required of them, or given by them: The holy Ghost, *Levit.* 7. 35, 36. calleth

leth the maintainance of the Priests, the portion of their anointing
 in the day when he presented them to minister unto the Lord
 the Priests office, which the Lord commanded to be given them
 the children of *Israel*, in the day when he anointed them by
 statute for ever, throughout their generations, which is repeated
 again, *Numb* 18. 18. their maintainance is in many Texts of Scrip-
 ture, called their inheritance, which they were as freely to en-
 joy, as the people did enjoy their inheritances. The light of na-
 ture taught a heathen King to allow heathen Priests somewhat
 more in the freedome of their enjoyments, then to the rest of his
 Subjects, *Gen.* 47. 22. and the part of *Levi's* Covenant of Mini-
 sters, having access to their maintainance freely by vertue of their
 office, is of force under the Gospel, as well as under the Law, as we
 may see from the 45 Chapter of the prophesie of *Ezekiel*: It is there
 appointed that an holy portion of the land be assigned for the
 Priests, the Ministers of the Sanctuary, and given unto them im-
 mediately by the assignment and Commandment of God, without
 such intervening approbation of any Civil Authority, or any such
 promises required of them, or made by them, as previous unto their
 right thereunto. And the same thing is also clearly consequent
 from these Texts in the New Testament which we have cited al-
 ready, that do prove the maintainance of Ministers under the Gos-
 pel, to be due to them, *Jure Divino*, and by vertue of their office.
 3. This way of assuming and disposing of the maintainance of the
 Ministers of the Gospel, is contrary unto the Liberties, and Pri-
 viledges, and Constitutions of this Church, founded upon the word
 of God, and confirmed by a constant current of many wholsome
 Laws and Acts of Parliament, made in favours of the Church. See
 Book of Discipline, Head fifth and sixth. 2. Book of Discipline
 Chap. 9. 10. 12. Act of the General Assembly at *Edinburgh* December
 25. 1566. Articles touching Reformation condescended upon in
 the Assembly at *Edinburgh*, July 21. 1567. Act of the Assembly at
Edinburgh, April 24. 1576. Act of Parliament at *Edinburgh*, October 2
 1581. Act of Parliament at *Edinburgh*, January 1. 1592 As also the 6
 7, and 8 Acts of K. Ch. 2. Parliament at *Edinburgh*, June 11. 1640. with
 many other Acts of the General Assemblies of this Church, and Acts
 of Parliament of this Nation, as will easily appear to any that shall

ing use the registers of Kirk and State. 3. Because it doth clearly tend
 into the bringing of the Church and the Ministers thereof in bon-
 dage unto the lusts and will of men, by taking from them li-
 berty of discharging their Consciences in declaring all the counsel
 of God, and reprovng of the sins of all men freely, and without
 respect of persons. Thus being bound in the spirit, we have been
 constrained in this cold and declining time (wherein few are va-
 nant for the Truth, or do faithfully and zealously plead for the
 honour and His Interests, and many do conspire for making
 void of His Law, (though blessed be His Majesty, he wants not
 a cloud of honourable Witnesses in these Nations, who have gone
 before us in these things, the measure of whose testimony we do
 desire in some things to fill up) according to the light & strength
 which we have received of the Lord, to stand up for His precious
 Truth, and to testify before God, Angels and Men, our owning
 and approving of the Doctrine, Worship and Government of the
 Church of Scotland, and of the National Covenant, and of the
 solemn League and Covenant of the three Nations, and of so
 much of the work of Uniformity in Religion, as is attained in one
 Confession of Faith, Directory of Worship, form of Church-govern-
 ment, and Catechising; and to profess and avouch our adherence
 unto all these, as having their Foundations laid in the blessed Word
 of Truth, and as being agreeable to that rule that bringeth peace in
 walking according thereto; and to disclaim and disavow all things
 that are contrary and destructive thereunto, especially the manifold
 errors and Heresies of these Times, and the vast Tolleration there-
 of now established in a Law, and that gross *Erastianism* whereby the
 keys of the Kingdom of Heaven, are in many things by exotick
 powers, extorted out of the hands of Jesus Christ, and the Officers of
 His House, and the Liberties of His House wronged, and his Ser-
 vants brought into bondage, in all which we have (so far as we
 have obtained mercy to know our own Hearts) confidence to take
 God to record upon our souls, that we have not desired nor designed
 to provoke any, nor to appear singular; but in the simplicity of
 our hearts, to discharge our conscience to our flocks, and to this
 whole Church and Nation, and to all that are interested and con-
 cerned in these things, and to the Churches and Saints abroad, as
 many as hear hereof, and to our posteritie when we are gone. And
 therefore we have only to add, first, That it is the earnest desire of
 our

our souls, and our serious exhortation and warning to these our flock
 and to all the Lords people in the Land, that they would labour
 have the Word of God richly dwelling in them, that they may be
 able to try the spirits, and to discern of things that differ, to know
 what is Truth, and what is Error, and what is right, and what is
 wrong, and that they would study to be rooted in the faith and
 the love of Jesus Christ, and of His precious Truth and Ordinances,
 retaining an honourable Estimation thereof in their hearts, and
 expressing their sincere affection and respect thereunto in all their
 way, and that they would study to keep fresh upon their Souls the
 remembrance of all the goodness of the Lord, and of all the good
 works that he hath done for us, and for our fathers of old; and
 our solemn Vows and Covenants made with God in the sight of An-
 gels and Men, and never to suffer such forgetfulness and profanation
 to possess them, as to think themselves loosed from the true and
 nuine tye thereof; but to keep themselves under the bond of the
 same, and sincerely, really and constantly, to endeavour the per-
 formance of the duties to which they are thereby obliged, and that
 they may not be offended nor stumble at Jesus Christ and His word,
 nor faint, nor cast away their confidence, because of backslidings
 and revoltings, and divisions, and heresies; or because of disap-
 pointments, and reproaches, and contradictions, and oppositions
 and oppressions, and persecutions, for these things must be, that the
 which are approven may be made manifest, but that they be strengthened
 in the Lord, and in the power of His might, possessing their souls
 in patience, and waiting for His salvation, knowing, that he that
 endureth to the end, shall be saved; and in the mean while, com-
 forting themselves in this, that God hath not cast off the care of His
 Church and people in this Land. It is a mercy most worthy of
 observation, that Errors and Heresies, notwithstanding all the dis-
 advantages they have had these seven years past in *Scotland*, have tak-
 hold but of few Professors, formerly noted for the knowledge and
 love of the Truth; and that the preaching of the Gospel, notwith-
 standing all the disadvantages it hath been attended with these
 years, yet hath been blessed of God in several places of the Land
 to the bringing in and building up of Souls: an evidence that the
 Lord is yet amongst us, & a promising branch of hope that he will
 revive his work, & bring forth his remnant, & continue to dwell in our
 Land.

And we are also bold in our God, to warn the Higher Powers, into whose hand
LORD hath in the Deeps of His righteous Judgments given this Nation, that
they would not look upon this our Testimony, as proceeding from any evil
spirit, or carnal or politick design, but from the sincere and innocent impressions
our Duty made upon our hearts by JESUS CHRIST (who though He is the
Prince of Peace, yet did the zeal of the LORD's House eat Him up, and make Him
witness against the Corrupters of His Truth, and polluters of His Worship, and
defaners of His Temple, and all unrighteousness of Men) nor despise the words
of soberness and Truth, which though proceeding but from a very few poor weak
instruments, yet we are sure, have their foundations in the Scriptures of Truth,
and are, as to the matter Confirmed; We hope, with the heart-approbation of
many of the Thousands of the *Israel* of GOD in this Land, but that laying aside the
balances of outward dispensations, and politick principles and intendments, they
should weigh things in the ballances of the Lords Sanctuary, and in the fear of the
great and dreadful Name of the Lord, search and try their way in order to this
reformation; especially in order to the House of God, which doth in a great measure
waste; yea, would to God were not laid waste and made desolate, and the hedges
thereof broken down, whilst men run to build and fence their own House with the
walls and ruins of the House of God: the wrath of God is revealed from Heaven
against all ungodliness and unrighteousness of men. *Jerusalem* hath been a cup of
stumbling and a burdensome stone to many people, and hath cut them in pieces.
They have burdened themselves therewith, *Zech.* 12. 2, 3. and the vengeance of
the LORD's Temple hath broken in pieces many of the Powers of the Earth, *Jer.* 50.
128. And whoever have endeavoured to raise themselves upon the ruins of his
House, have been buried under the rubbish thereof; yea, where services hath been
perways commanded and prospered of the Lord: Yet when men for rooting
themselves have remitted their zeal for the House of God, and countenanced the
shipping of calves and idol gods, their former services have been imputed unto
them for iniquity, and the Lord hath threatned to avenge them upon them and
his House, *2 King.* 10. 29, 31. *Hos.* 1. 4. And therefore it concerns the higher
powers that now are, under the peril of the dreadful displeasure of the Lord of
Hosts, who is zealous for His holy Temple, and for His People, timously and fe-
arfully to consider of these things, and whether their actions in order to this Na-
tion and Church in those things that concern Righteousness and Religion, be ac-
cording to the rule of equity, and to the Bond of the brotherly Covenant; or if
the royal Law in these matters be not violated, and the Solemn Covenant broken
and laid aside, and forgotten, and the hedges of the Lord's Vine broken down, so
that all they which do pass by the way do pluck her, and the boar out of the wood
doth waste it, and the wild beast out of the field doth devour it. Return, we beseech
thee, O God of Hosts: look down from Heaven, and behold and visit this Vine: And the vine-
which thy right hand hath planted; and the branch that thou madest strong for thy self.
It is burnt with fire, it is cut down, they perish at the rebuke of thy Countenance. Let thy
right hand be upon the Man of thy Right hand: upon the Son of Man whom thou madest strong for thy
self. So will not we go back from thee: quicken us, and we will call upon thy Name. Turn us
thee, O LORD GOD of Hosts, cause thy Face to shine, and we shall be saved.

Subscribed by us, Octob. 1658

Mr. Samuel Rutherford Professor of Divinity at St. Andrews, and Minister of the
Gospel there. Mr. James Wedderburn Minister of the Gospel at Moonzie. John Crook-
shank Minister at Regortoun. James Guthrie Minister of the Gospel at Strivling. Mr.
Alexander Moncrief Minister at Scoony. Mr. John Murray Minister at Methven. Mr.
Robert Campbell Minister at Mullien. Mr. Francis Peirson Minister at Kirkmichael.

A Letter from several Ministers homologating the former Testimony

Reverend and dear Brethren, Being informed that you are
 thoughts of causing Print the Testimony, given by you in
 of the Doctrine, Worship, Discipline, and Government of
 of Scotland, and of the National Covenant, and Solemn League
 Covenant, and the work of Uniformity in Religion, and against
 Errors, Heresies, and Blasphemies of the Times, and the Toleration thereof.
 And taking to our serious consideration the manifold dangers that do threaten
 Religion, and the Worship of God in these Nations, especially in this Church,
 continuance and increase thereof day by day: We could not but encourage
 therein; and for the exoneration of our own souls, joyn with you as joy-
 nesses in those matters. We could have wished, and we know so also could
 that there had been a new draught fitted in every thing, to the present
 condition of the Time, and to the workings of the spirit of delusion there
 in a special way taking notice of that unhappy Petition lately subscribed and
 moved by some few of our Countrey men, in behalf of the vast Toleration
 is now on foot in these Nations a Petition that we are the more bound
 ness against; because it is commonly Reported and we believe, not with-
 ground, to be subscribed by Mr. Thomas Ireland, who did once profess him-
 self to be of our number, whose miscarriage in that particular, as we desire to be
 bleb before God for it: So we judge it our duty, and we know also so
 to bear witness against it before the world; but knowing that it would
 long time before that a new draught of a Testimony could be condescend-
 on, by these that live at such a distance, especially in the Winter season
 thought it better to encourage you to publish this, and to take bold of the
 present opportunity of the signifying our consent thereunto, than to delay
 altogether uncertain what the present confusions might bring forth. I
 did not at the first subscribing joyn therein, was not upon any dissatisfaction
 on the matter, which it contains, we being abundantly clear in that from the
 beginning, but some of us were cut off from the occasion, by physical impediments
 and others knowing that there was at that time some endeavours and expectation
 of an address to be made by several Synods, to the Civil Powers, for removal
 of the evils which you then thought fit to witness against in such a way
 judged it more expedient for the time, to delay the giving of any such
 testimony, untill these addresses should prove ineffectual: and there being
 access thereunto, we are very free to homologate your Testimony, and do
 declare our consent and adherence to the same, desiring that it may be con-
 sidered of the world, and accepted of God, not only as your, but as ours and yours
 ly: So commending you to the grace of God, we continue

Your very affectionate Brethren in our Lord Jesus

November 22. 1659

Mr. Thomas Lundie Minister at Ratray. Mr. James Symphon Minister at
 Mr. George Murray Minister at Foulis. Mr. Robert Rulz Minister at
 Mr. Thomas Hogg Minister at Lerber. Mr. Thomas Glass Minister at
 Mr. James Strachan Minister at Dunkell. Mr. Gilbert Menzes Minister at
 tengel. Mr. Patrick Campbel Minister at Killin

For their Reverend Brethren, Mr. Samuel Rutherford Principal of
 University Colledge in St. Andrews. Mr. James Guthrie Minister at
 and the rest of the Brethren subscribing the Testimony.

F I N I S.